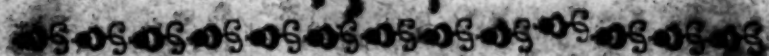
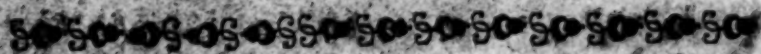


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A N
ANSWER
TO A
LETTER
TO THE
Bishop of *Bangor*, &c.



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A N

ANSWER

TO A

LETTER

TO THE

Bishop of BANGOR,

Written by one

ANDREW SNAP, D. D.

*You have reason to be ashamed of that Book,
and in all good Policy should labour to sup-
press it,*

Letter to the Bishop of Bangor, p. 39.

L O N D O N,

Printed for T. W A R N E R, at the *Black Boy* in
Pater-noster-Row, 1717.

[Price Three Pence.]

A N S W E R

TO A

L E T T E R

FROM THE

BISHOP OF BARNES

March 17, 1861

A M O R E W S N A P D D



You have written to me of the
and in all good
and in all good
and in all good

Printed for J. W. ...
Printed for J. W. ...
[Printed for J. W. ...]



A N
A N S W E R
 T O A
L E T T E R
 T O T H E

BISHOP of BANGOR, &c.

IT is a Custom but too frequent amongst the Writers of our Age, when they write an Answer to any Book, to think themselves under an Obligation to deny all the Author's Assertions in general; for my part, as I have always looked upon this as an unfair Proceeding, my Method has been in every Dispute that I have engaged my self in, first to acknowledge how many of my Antagonist's Positions I agree to, in the second place to lay down my Reasons for
 not

not assenting to the rest; this Method I purpose at present to pursue, and I confess my Task will be extreamly easy in going thro' the first Part of my Design, and summing up all the Truths which I allow to be contained in Mr. Snap's Letter to the Bishop. I profess him to be very sincere

- p. 3. when he tells us *that he has very little Capacity to engage in Controversy*; and again
- p. 4. when he says that this is a *Church of which he has been many Tears an unworthy Minister*; nor will I differ from him in Opinion when
- p. 5. he confesses that it is but a *scanty Portion of Reason with which it has pleased God to enlighten him*; and beyond these Three undeniable Propositions I will not allow that there is one true Line in the whole Thirty Nine Pages of his Letter. After saying this, I am sure no one can expect more from me, than barely to point out to my Reader those Passages which seem most notoriously to merit his Attention.

- p. 4. *I have certainly the same Right to offer my Exceptions to a Sermon of your Lordships, which your self thought fit to assume, when but a Presbyter, in censuring a Discourse of a late excellent and worthy Prelate.*

Well,

Well, *Snap*, 'tis agreed thou hast, and every Man, Presbyter or Layman, has the same Right, but thou dost use it in a quite different manner, for he offered Arguments, and not one single abusive Reflection, and you have made abusive Reflections, and not one single Argument.

Notwithstanding which I shall proceed, as with p. 6.
a due Regard to your Episcopal Character, so with some to my own Safety, and not presume too far, that none of the ENGINES OF THIS WORLD would be made use of against me, nor the SECULAR ARM be called upon, should I happen to break in upon those Privileges within which your Lordship is so conveniently entrench'd, or let fall any such unwarrantable or obnoxious Appellations as my inward Conviction and private Belief might suggest to me.

Since I came from *Eaton* I never saw such a solemn Piece of Pedantick Wit! However, as it shews that honest *Snap* (with his *Engines and Secular Arm*) is a Schoolmaster, we may conclude that he understands the Force of Language; tell me therefore, my dear *Andrew*, is not this the plain *English* of this eloquent Sentence? that truly you find
 it

it extremely hard to forbear calling the Bishop Names, and wish to your Heart that an Action of *scandalum magnatum* would not lye against you if you should begin to argue against him in the manner which is most suitable to your own mild and Christian Temper: Oh that this Man were not entrench'd within Privileges, for then what pretty *Appellations* your *inward Conviction* could have help'd you out with: Fie for Shame, *Snap* (tho' you were *Rector* hard by) yet you should never have told the World that you learn'd to argue at *Billingsgate*, that was a Secret you might as well have kept to your self.

St. Mary
Hill.

p. 10, 11,
12.

You are pleas'd to call Prayer a CALM AND UNDISTURBED ADDRESS to God, but no such Direction appears in Scripture, — so far from that; that we expressly read the Parable of the Widow and the unjust Judge, the Parable of the Man that borrow'd Three Loaves of his Friend at Midnight, — of the Publican that smote upon his Breast, — and the Directions to ask, seek, and knock, from none of which Circumstances can we be encouraged to hope God will hear our Petitions; if they are cold and Lifeless.

Thou

Thou hast before owned thy self to be
 an *unworthy Minister*, and here thou hast
 proved thy self to be just as *unworthy a*
Schoolmaster. Did ever any Man that pre-
 tended to speak common *English* to this
 Hour, understand by *Calm and Undisturbed*,
Cold and Lifeless? *Calmness* has always been
 taken for that temperate State, which is
 neither too hot nor too cold. Now, *Snap*,
 if the only thing, by which God has distin-
 guished Man from the Brutes, is by his
 Reason, then certainly the more of that he
 has about him, the more fit he is to address
 his Maker. When a Man is *Calm*, his
 Reason governs, and he is most capable of
 expressing himself with decency to his Cre-
 ator; but when he is full of Heat and Flame,
 his Passions certainly hurry away his Sense,
 and he is apt to break out into Raptures and
 Freedoms very unbecoming a dependent
 Creature. The Divine Reason is for ever
Calm and Undisturbed, but the Frailty of
 Human Nature is such, that our Reason is
 seldom otherwise than clouded with Passi-
 ons; and shall we imagine that the very
 thing, in which our Weakness most appears,

LESS OF HEAT, had been a desired
 Bmleque

is a Circumstance that recommends our Prayers to the Almighty.

But not to enter into a serious Dispute with a Man, whose Arguments are all a Jest; pray let me ask this merry Divine some few Questions concerning his Scripture Instances. Pray, Snap, how, and in what part of Holy Writ, hast thou discovered that the Widow was not *Calm*, but that she demanded the Judge to relieve her in a Passion? Does Saint *Luke* tell thee, that the Three Loaves were borrowed at Midnight in a Heat? And art thou so weak as to mistake the poor *Publicans* Humility and Meekness, for Intensehess of Heat? These are Quotations I am sure not a Jot to thy Purpose, no more than are the Directions to ask, seek, and knock; for none of those Metaphors can imply, that we are to pray in a Flame. Nay I believe, Snap, if you were to knock at any Man's Door in a Passion, you would scarce find that he would let you in ever the sooner for it.

P. 14. Had your Lordship's Sermon been published by a concealed Author, I should not easily have been perswaded, but that Expression **INTENSENESS OF HEAT**, had been a designed Burlesque

Burlesque on what is said of our Saviour in his Agony, that he prayed more earnestly or more intensely.

You might with just as much Pretence have said, that it was a designed Burlesque upon *Homer's Iliads*, *Lucian's Dialogues*, or *Scapula's Lexicon*, for the two Greek Words are doubtless in those Authors, as well as in *Saint Luke's Gospel*. But sure there never was a Boy lashed in thy own School for a more ridiculous Piece of Impertinence than this; because *εὐχεσθαι* signifies *earnestly* or *intensely*, (without one Word of *Heat* or *Flame*) therefore the Bishop speaking of *Intenseness of Heat*, alluded to that Passage. At this rate, both his Sermon and your Answer, are *Burlesques* upon the Old and New Testament, because there is not one Word printed in either of them, but I will engage to find in some part or other of the Bible. But to enter a little farther into the Argument, dost thou not know (unworthy Minister as thou art) that the Agony our Saviour felt in the Garden, is recorded in Holy Writ, to demonstrate to us that he was really a Man, and had the Passions and Weaknesses (Sin only excepted) of other Men;

Men; for otherwise he would no more have been moved at that Instant of Tryal, than at any other Time. What his bitter Cup was, no Mortal can pretend to know, but we may be certain, that it was such an Agony, as no other Man but the Son of God could undergo. How then can his Behaviour under it, be a Rule to the rest of Mankind how they shall pray upon the common Occasions of Life? It seems to me burlesquing his Agony to a great Degree, when a Man shall recommend the same Earnestness and Emotion which Christ had in the Hour of Death, to Persons in perfect Health, who have no Sufferings and Pains to move and disturb them. Before I quit this scandalous Paragraph, I must assure you Friend *Snap*, that if your Letter had been published by a concealed Author, the scurrilous Language, and the vile Insinuations contained in it, might not perhaps have directed me to the very Man, but they would have given me so much light into the Matter, that I could have sworn it was some Pedantick Schoolmaster, or Monkish Collegiate. No other Sort of Creature could have been so void of Ingenuity or good Manners.

Your

Four Lordship has set the Love of God as low as it is possible, and seem particularly careful that Men may not offend in the Excess of this, or any thing else that is good, P. 11.

What can Doctor Snap mean here? Who can better instruct us in the true Signification of the Love of God, than our Saviour, from whom the Bishop has taken his Definition of it? And is our Love to him set low, by being placed upon the Foot of Reason, by which alone we can attain to any the least Knowledge of God, or of those many and great Causes, which he has given us to love him. By this and several other Passages, I plainly perceive that our Schoolmaster has a devilish Antipathy to Reason, especially in all Religious Matters. Perhaps he is charmed with some of those pretty Books, which are now-a-days so much admired, whose only Business is inculcating a passionate and transported Love of God, and teaching you to vent it in the same luscious and extravagant Raptures, as frequently are express'd by a warm Lover to his Mistress. Oh that I might once behold my dear merry Andrew Snap, in one of these divine Love Fits; I fancy I should take him no more for a Madman then, than I do now.

He

P. 19. He provided for the good Government of his Church by others, whom he commissioned to teach and expound his Laws, to bear Rule and Authority over his Subjects, to be his Vicegerents, to act in his Name and Stead, and to perpetuate a Succession of Men thro' all the succeeding Ages of the World, in whom the same Power's should be lodged. Oh rare Snap! I am extremely overjoyed that thou hast found out this Delegation at last, 'tis a most singular Piece of Service to the Church, and much the greater Number of thy Brethren the Clergy have for these many Years been longing for just such a Commission, I hope now that you have got it you can prove that it is authentic: But pray tell me, my dear Andrew, where has this Patent of Vicegerency lain dormant for these Seventeen Hundred Years, and how came such an unworthy Minister to pick it out at last? — 'Tis in the Scripture — No, no, Snap, that will never do, you must find it somewhere else, for I am certain it is not there, the Doctrine of Christ carries the very Reverse of this in it, he never fails of reproving his Disciples whenever they fall into Disputes about who should be greatest, and particularly tells them, that he that would be

be greatest among them should be the least. I allow that Men may teach and expound *Christ's Laws*, but I have seldom seen any of the Commentaries that were half so clear as the Text. But pray, dear Snap, this Succession that was to be perpetuated thro' succeeding Ages, where do you find it in Scripture spoken of? And were you to look for this Succession of Bishops, must not you rake into corrupted Antichrist, into Ages of Popery, to keep up an uninterrupted Succession from the Apostles Days of Christ's Vicegerents?

& Consequently when your Lordship, or any other Minister, presumes to explain the *Laws of Christ*, he makes himself the Lawgiver. Snap, thou art the worst Fellow at a Consequently that ever I knew. If I tell the People my Sense of a Law, and refer them to the Act it self to find if that be not the Sense of it, I do no more than just recommend my Opinion to their Enquiry, which they can either allow or disallow, and so far I may explain the *Law of Christ*, and not make my self the Lawgiver; but if I once presume to say *this is the Law of Christ*, and you must understand it my way, then I blasphemously assume the Power of Lawgiver, which belongs only to Christ,

Christ, whose Rules every Man in his own Breast is to interpret, and no Power on Earth can do it for him; so that, *Snap*, thy *consequently* bears in it no Consequence at all, but upon those who pin down other People to their Interpretations, who are the Persons whom the BISHOP has proved throughout his Sermon to be Usurpers of Christ's Authority.

p. 32. *And is it not notorious that the most solemn Laws of this Realm have made the Enjoyment or Loss of a Crown the Reward or Penalty of the one or the other Religion?* You see, *Snap*, I have past over Eight Pages of your Letter at once, it is not because I could not have discovered Absurdities enough in that Compass, but I scarce think it worth my while, because in all those Pages you do not once so much as endeavour to answer the Bishop, but only to set his Assertions in the worst and most disagreeable Light you can. But here indeed, in the Words I have cited, you come to a very pretty Argument, which, to shew you how different my Conduct is from yours, I shall state fairly. It is as follows.

If the Enjoyment or Loss of a Crown ought to be made the Reward or Penalty of
a par-

a particular Religion, then Religion is to be encouraged by Temporal Rewards and Punishments.

But the Enjoyment or Loss of a Crown is, and ought to be made, the Reward or Penalty of a particular Religion.

Therefore Religion is to be encouraged by Temporal Rewards and Punishments.

If I deny the *minor* Proposition, which is, That the Enjoyment or Loss of a Crown ought to be made the Reward or Penalty of a particular Religion, then *Snay* thinks he has me sure, because a Papist is excluded from the Crown of these Realms by an Act of Parliament; but he will be mistaken, for Papists are not excluded from the Crown of this Realm because of their Belief, but the Practice that must necessarily attend that Faith, which would prove the Ruin of Society; such are the Maxims of the Church of Rome, that *Faith is not to be kept with Hericks; that all Oaths may be dispensed withal by the Pope; &c.* so that Popery does not exclude a Man from the Throne of a Protestant Kingdom on Account of his merely believing such and such Points of Faith, but because his Opinion will lead him into committing

mitting such Actions as would subvert the State, which, as King, he ought to support. Thus if a Man thought it a Piece of Religion to burn down Houses, the State would hang or banish that Man, not for his Religion, considered as a speculative Notion, but because it has led him into Practices destructive of the Peace of Society; so that in one word I affirm, Snap, that it is not upon a Religious, but upon an Account meerly Political that Papists are excluded from the Possession of the Crown of these Realms; and this Piece of good Sense (but that thou art deaf to every thing of that nature) the Bishop's excellent Treatise entitled, *A Preservative, &c.* might have taught thee long ago.

P. 35. *Thus all Articles and Creeds are destroyed at once, which were settled by Men so assembled; all Acts of General Councils were void and null from the beginning, nay, even the Decrees of the Council of Jerusalem, held by the Apostles themselves, were never of any Force.*

Well, Snap, thou hast worded this pretty strongly, but still it is demonstrably true in the Sense the Bishop expresses; *Articles and Creeds* are true or false only as they agree or disagree

disagree with the Canon of Scripture, and any *Article or Creed* which a Man thinks is not suitable to Scripture, he ought not to receive, and if any Power on Earth imposes it upon him, they do undoubtedly usurp a Power which was never vested in any one but Christ. *General Councils* may recommend to the Faithful such Things as they esteem most for the Interest of Religion, and the Weight of many grave and learned Men agreeing in any Decision, will make the rest of Mankind to examine that Point with more than ordinary Care, and a wise Man will pay so much Deference to their Opinion, as not to dissent from it but upon substantial Reasons; farther Power than this it is impossible an Assembly of fallible Men should have. As to the *Decrees of the Council of Jerusalem*, they stand upon a different Foot, since we cannot determine how far the Apostles might be inspired in the making of them. But of all Men, how could my Friend the Doctor be so far overseen as to mention that *Council*? One of their Decrees was *to abstain from things strangled, and from Blood*. Now, that you should ever uphold the Authority of that Synod, seems somewhat

somewhat extraordinary, especially if we consider that you are not more famous at *Eaton* for any one thing than your immoderate Love of Black-Buddings; this therefore, my merry *Andrew Swapp* was an unpardonable Slip in you, never saw how to

p. 38. I am prevented by a very necessary Advocat
on, &c. The Meaning of this is, I suppose that while you were thus entirely taken up in the Cause of Religion, one of your Boys has unluckily stole away all the *Cucumbers* in your Garden, this necessarily avocates you to call for the *Engines of this World*, and exert your *secular Arm*, and so the Church's Defence must be left to some other Champion. O

But I shall stay to offer your Lordship one piece of Advice, that in the next Impression of your Sermon, you would not suffer your Bookseller to expose you by advertising your REASONABLENESS OF CONFORMITY at the back of it.

I could wish for my own Information, that any one would shew the least Contradiction between this Sermon and that Book. I believe it is most of our honest Divines Opinion, that Dissenters are to be reasoned into our Church, and not compelled to enter.

ter. Those who distrust the Force of Argument, may perhaps have recourse to Violence; but they may assure themselves, that they cannot use a more effectual Method of multiplying the Number of Dissenters.

And since you have taken the Liberty to give Counsel to a Bishop much wiser than your self, I shall take the Liberty to offer some Advice to my merry *Andrew Snop*, who seems exceedingly to want it. *Levin Bookseller*, believe me, exposes you when he Prints any of your Works, and they are your Enemies that perswade you to write yet a While. Before you venture upon being an Author, let me desire you to read *Lock's Human Understanding*, that Book will teach you an *Intenseness* of Thought, which will be of much more use to you in Controversy than an *Intenseness* of Heat. Read Doctor *Clark's* Sermons at *Boyle's* Lectures, and *Derham's Physico Theology*, they will give you some Notion of Physicks and Metaphysicks. Read *Hoadly's Measures of Submission and Original of Civil Government*, that will teach you a clear way of Reasoning; And his Dispute with Dr. *Fleetwood* about Miracles

cles would be worth your Perusal, that you may see how learned Men may differ in Sentiments, and yet write like Gentlemen and Christians. *Tillotson's Sermons* would be a very proper Book to teach you what an easy Stile is; for without pompous hard Words, and long-winded stiff Periods be entirely banished out of your Head, you never will write to please any Body but your self. If you follow my Instructions (notwithstanding this idle foolish Letter, which will remain as a Blot upon your Reputation for some Years) you may in time push your self to be a pretty valuable Man, and do your King, Church, and Country Service. But if thou wilt be deaf to my Advice, thou wilt be continually exposing thy self, and all the World will laugh at my merry *Andrew Snap*.

FINIS

